1627

A SERMON

PREACH'D in the

PARISH-CHURCH

OF

St. ANDREW, HOLBORN,

On FRIDAY *April* 26, 1754.

BEFORE THE

PRESIDENT and GOVERNORS

OF THE

CITY OF LONDON LYING-IN HOSPITAL

for MARRIED WOMEN,

At SHAFTESBURY-HOUSE in ALDERSGATE-STREET.

By *WILLIAM DODD*, B. A.

Lecturer of WEST HAM in ESSEX,

And of St. OLAVE'S HART-STREET.

Publiſhed at the Requeſt of the SOCIETY.

LONDON:

Printed by CHARLES SAY, in *Newgate-Street.*

MDCCLIV.

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SERMON

PREACH'D in the

PARISH-CHURCH

of ANDREW HOLBORN,

April the 26th, 1754.

BRITISH MUSEUM

Ordered,

That the Thanks of the Governors of the City of London Lying-in Hospital for Married Women, at Shaftesbury House, in Aldersgate-Street, be given to the Rev. Mr. DODD, for the excellent Sermon by him preached on the 26th of April last, at the Parish Church of St. Andrew Holborn; and that he be desired to print the same.

By Order of the President,

J. Nix, Secretary.

Lecturer of West Ham in Essex,

And of St. Olave's Hart-Street.

Published at the Request of the SOCIETY.

LONDON:

Printed by CHARLES SAY, in Newgate-Street.

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TO

SLINGSBY BETHELL, *Esq*;

ALDERMAN, and one of the Representatives of this City in Parliament, PRESIDENT,

Mr. Deputy JAMES HODGES,
Mr. Deputy GEORGE NELSON,
Mr. Deputy RICHARD MOLINEUX,
Mr. Deputy NATHANAEL NASH,
} Vice-Presidents,

THE TREASURER, STEWARDS,

And the rest of the GOVERNORS and CONTRIBUTORS

TO THE

CITY OF LONDON LYING-IN HOSPITAL,

THIS

SERMON,

Preached and Published at their Request,

Is Dedicated by

Their most Obedient,

Humble Servant,

WILLIAM DODD.

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GENESIS iii. 16.

Unto the Woman he ſaid, I will greatly multiply thy Sorrow and thy Conception; in Sorrow thou ſhalt bring forth Children.

WHEN God had created the firſt Pair, and placed them in a State of exalted Felicity, his Bleſſing upon them, was, *Be fruitful and multiply*; and therefore, when the Woman, deceived by the vile Suggeſtions of the Tempter, forfeited her Allegiance, the Bleſſing was not utterly revoked, but that which ſhould have been the great and higheſt Happineſs of her Life, was made her bittereſt *Curſe*, and heavieſt Load of *Sorrow*: For as it muſt have been unſpeakably pleaſing to behold herſelf the Mother of a Race, perfectly happy, ſo doubtleſs muſt it have been no leſs dreadful and diſtracting to her Mind, to ſee an Offſpring, thro' her Means, born in Sin, and made Heirs of numberleſs Corruptions: and more particularly ſhe muſt have felt for all her Daughters, when the Pangs of Child-birth, (to which otherwiſe ſhe and they would have been Strangers) came thick upon, when her ſtrong Cries proclaimed the Anguiſh of her Affliction. For the

Text appears a ſufficient Proof, that the Miſeries of Child-Birth are one ſad Conſequence of the Fall: ſince the immediate Words of the Curſe ſo fully declare to us a *Sorrow*, *new* and unknown to *Woman* before. Indeed the Expreſſion, I will *greatly multiply thy Sorrow*, &c. ſeems to countenance another Opinion, and to aſſert, that *Women* in *Labour* would have had Sorrow, even in a State of Perfection, which *Sorrow* was *greatly multiplied* unto them by the Fall, ſince nothing can be greatly multiplied, which had not before any Exiſtence. But the Original favours no ſuch Opinion, the Mode of Expreſſion being exactly ſimilar to that of the Curſe threatned upon Man's Diſobedience; *In the Day that thou eateſt thereof, thou ſhalt ſurely die* *: which, according to common and univerſal Obſervation, literally is, *dying thou ſhalt die*, an Idiom peculiar to the *Hebrew* Language: that is, thou *ſhalt become ſubject to, and in a State of, Death*: ſo in the Text, it is † *multiplying I will multiply* thy Sorrow; that is, "I will from hence-"forth, not only *make great* or multiply thy Sorrow, "but continue ſo to do—and render thee ſo ſubject "to it, as thou art now become ſubject to Death; "from both of which, hadſt thou and thy Huſband "obeyed my Commandment, ye had been equally "free ‖." This is the preciſe Meaning of the Words;

* Geneſis ii. 17. מות תמות *Moriendo morieris.*

† הרבה ארבה *Multiplicando multiplicabo.* The Word comes from רב *Magnus*, great, &c.

‖ See Romans v. 12. and Wiſdom ii. 24.

and

and the next Clauſe ſufficiently confirms it;—*In Sorrow thou ſhalt bring forth Children*; which, it is plain, would have been no Curſe or Judgment at all, had Sorrow been before any Condition of Woman's Travail *. Various and contrary have been the Notions of Men concerning this Matter: the Myſtic Divines have carried their Imaginations to a ſtrange Length; nay, and ſome of them, (not diſcountenanced by ſome of the Fathers) have talked in an incomprehenſible Manner of the *Paradiſiacal* Bodies of the firſt Pair, which indeed they have conceived at firſt united in one, and thus fitted to bring forth (as they term it) *Births of Love*: This Opinion has been grafted on the 27th Verſe of the firſt Chapter of *Geneſis*, where, upon the Creation of *Adam* only, It is ſaid—*ſo God created Man* [Adam] *in his own Image: in the Image of God created He him; Male and Female created He them.* From whence they, a little prematurely, conclude that this firſt Man was a Compound—*Male and Female* created He *them*—ſays the Scripture: Some Traditions, and other Texts of Scripture are brought in to ſupport this *ſtrange* and marvellous Opinion †. Others ſeem to err as much on

* The Virgin *Mary*, according to univerſal Tradition, brought forth without any of the Sorrow, now neceſſarily conſequent upon Child-Birth. As to the Difficulties, which Objectors and Cavillers may make to the Fact, they may be anſwered with no leſs Eaſe, than thoſe which ariſe from the Incarnation of our bleſſed Lord; a Myſtery too deep for human Underſtanding.

† It is delivered by St. *Gregory Nyſſen*, as the Opinion of the Church, " That Men who were created but a little lower than

on the other Side, and to give no more Excellence or Honour to human Nature in Paradiſe, and cloathed with Glory than now in its miſerable, naked and fallen State: wherefore ‖ they have pronounced, that the Words are not to be underſtood in a literal Senſe: but that theſe "*Sorrows* and Conceptions, theſe acute "Pains and ſtrong Deſires were borrowed only to "convey Ideas of the Actions of the Mind; *which* "*Sorrows* were now only to be greatly multiplied." That the acute Pains and Sorrows of a Woman in Travail were and are deſign'd to expreſs the Actions of the Mind, in the ſpiritual Birth and Labour of Regeneration, is clear and indiſputable; but the Words muſt have their literal as well as their ſpiritual Meaning—and that very fully declares to us, (as was juſt now obſerved) Sorrows and Pains to travailing Women, as a Curſe and Conſequence of *Eve*'s Tranſgreſſion.

Such and much more various have been the Opinions and Conjectures of Men concerning this Matter; which as they are too long to examine particularly, and as the Queſtion itſelf is rather of a curious Na-

"the Angels, muſt have been multiplied in a manner not very "unlike to theirs, till the Fulneſs of the Meaſure of human Lives "ſhould perfectly be accompliſhed, according to the Determina-"tion of the Divine Counſel for that End." They who have a Deſire to ſee more on the Subject, may conſult his Work *De Opifi. Hom.* This Opinion has been revived in our Times, particularly by Mr. *Law*: (*See his Spirit of Prayer*, and other Works:) from that well-known myſtic *Jacob Behmen*.

‖ Mr. *Hutchinſon*, and ſome of his Favourers.

ture,

ture, and perhaps incapable of any clear and determinate Answer; it appears much more prudent and advantageous to consider the Point in a spiritual View, and to derive all possible Use for our own Improvement and Practice from it. With this Intention, and as most agreeable to the Design of our present Meeting, I will endeavour to point out the general Uses, which travailing Women should make of this Doctrine; and so apply it to the particular Business of our assembling together, for the Relief and Assistance of those, who wring beneath this Load of Sorrow.

Every Woman in that Condition has a sure and infallible Witness of the fallen State of her Nature, and the Sorrow consequent upon our first Parents Transgression: for which reason she is bound then more especially to look into and examine her own Heart, that she may there find out and destroy those other Seeds of Corruption, which bring Sorrow and Anguish to the Mind, and which are no less its Burden, and Oppression, than that conceived in the Womb. Hence it is that a Change of Life and Heart, a putting away the Things of the Old Man, and embracing those of the New, is in Scripture called *a New-Birth*, or a *being-born-again*. Jesus answered and said unto him, *Verily, verily, I say unto thee, except a Man be* born again, *he cannot see* the Kingdom of God. A Doctrine so very new and strange, to a Master in *Israel*, that he could not reconcile its Contradictions. *Nicodemus* saith unto him, *How can a Man be born when he is old, can he enter the second*

time into his Mother's Womb and be born? To anſwer which, and to explain the Doctrine of the *New Birth*, *Jeſus* proceeds, *Verily, verily, I ſay unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* John iii. 3. 4. 5. And as we muſt thus be *born* again, or we *cannot enter into the Kingdom of God*, ſo the Apoſtle *Peter* declares to us, who it is that begetteth us unto the Hope of eternal Life.—*Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant Mercy*, hath begotten us again *unto a lively Hope, by the Reſurrection of* Jeſus Chriſt *from the Dead*, 1 Pet. i. 3. And the Conſequence of thus being *born again not of corruptible, but of incorruptible Seed*, is Love unfeigned, *for he that loveth is born of God*; and alſo Freedom from Sin—for *whoſoever is born of God doth not commit Sin*, (ſays St. *John*) *for his Seed remaineth in him: and he cannot ſin*, becauſe *he is born of God*. John iv. 7. and iii. 9.

This Conſideration ſhould above all others dwell on the Minds of pregnant * Women, and lead them to a ſerious Enquiry, whether indeed they have been born again——begotten unto this lively Hope, thro' Chriſt, put off the Old Man with his Deeds, and been *renewed in the Spirit of their Mind*, Epheſ. iv. 23. For now the Time with them is approaching, when they cannot but be convinced of that heavy

* The Texts in the Old as well as the New Teſtament are very plentiful, where the Anguiſh of Mind, and the Pangs of Conſcience for Sin, are expreſſed by the ſtrong Ideas of a Woman in Travail.

Sin

Sin and Sorrow, of which, by the * *Offence* of one, all are made Partakers: and therefore it highly behoves them, in ſuch a State of Danger, (for who knows that ſhe ſhall aſſuredly be delivered therein?) diligently to apply to him, who is the only || *Bruiſer* of the old Serpent, and the only *Reſurrection* unto a new Life, to bruiſe *his Head*, all evil Corruptions in their Hearts, and to raiſe up in them that *new Life* of Righteouſneſs, without which none can enter into the Kingdom of God. The Reflection, that as indeed all their and our Sorrow proceeded from the *firſt Eve*, ſo all their and our Happineſs and Peace proceeds from *Mary*, the true Mother of *univerſal Life* †, muſt give every Woman in Travail Joy and Comfort, and direct her Heart to a full Truſt and Confidence in his ſaving Power, who was born of a Virgin to become the Author of Life unto all. And this ſeems more peculiarly applicable to Child-bearing Women: for as Woman was the Cauſe of Man's Tranſgreſſion, being herſelf firſt deceived, and ſo drawing him into the Snare, for that Reaſon it appears, that ſhe more feelingly experiences the Puniſhment of that Tranſgreſſion: and as Child-birth with Sorrow is her Curſe,

* Rom. v. 18, &c.

|| Gen. iii. 15. That Seed of the Woman, who was to *bruiſe* the Serpent's Head, was alſo to become what *he* declared of himſelf, *John* xi. 25. the *Reſurrection* and the *Life*.

† It is ſaid, that *Adam* called his Wife's Name *Eve*, חוה becauſe ſhe was the Mother of *All Living*, as we tranſlate it; though it ſhould rather be according to the Original כל־חי, *Omnis Vitæ*, *of All* or *Univerſal Life*—alluding to the *Seed of the Woman*.

ſo Child-birth is alſo her Salvation and Bleſſing. This the Apoſtle fully expreſſes—Adam *was not deceived, but the Woman being deceived, was firſt in the Tranſgreſſion: yet ſhe ſhall be ſaved* BY *Child-bearing*, διὰ τῆς τεκνογονίας—[by *the* promiſed Seed, by *the* Birth of a Son, namely, the Son of the Virgin] *if they continue in Faith and Charity, and Holineſs, with Sobriety* * 1 Tim. ii. 15. Hence in the *Jewiſh* Law the *Women* were obliged to make Offerings for their Purification, which Offerings were typical of that promiſed Seed, who was to be their and all our Salvation, and of that *Spirit whereof we muſt all be born again.* For the appointed Offerings were † a Lamb of the firſt Year, a known and acknowledged Emblem of the Lamb of God, *which taketh away the Sins of the World*, and a young Pidgeon or Turtle *Dove*, the known Emblem of that bleſſed Spirit, which St. *John* ſaw *deſcending from Heaven like a Dove, and remaining on the Son of Man* ‖.

* Though we read this Paſſage ſomewhat differently in our Bibles, yet this appears the moſt natural, eaſy, and intelligible Verſion of it: and thus it has been underſtood by many learned and able Writers.

† *Leviticus* xii. 6. And when the Days of her purifying are fulfilled, for a Son or for a Daughter, ſhe ſhall bring a Lamb of the firſt Year, for a Burnt-Offering, and a young Pigeon, or a Turtle Dove for a Sin-Offering, *&c.* Perſons that were poor, and not able to bring a Lamb, were to bring two Turtles or two young Pigeons.—Thus did the bleſſed Virgin, and ſuch was the Grace of our Lord Jeſus Chriſt (ſays *Iſidore*) *that though he was rich, yet for our Sakes he became poor*, 2 Cor. viii. 9.

‖ See St. *John*'s Goſpel, i. 29—32.

This

This Cuſtom of the Purification of Women after Child-birth was univerſally propagated through the Heathen World, who not only uſed Waſhings and Sacrifices on that Occaſion, but ſometimes alſo anointed with Oil *.

As then Women are promiſed that they ſhall be *ſaved by Child-birth*, and as they cannot be ignorant of the Meaning of that Promiſe, they ſhould carefully labour to make themſelves Heirs and Partakers of it, by being born again unto a new Life in Chriſt, and putting off their former Sins and Offences. But vain will it be to enter upon ſuch Reſolutions, alarmed only by the preſent Danger, arouſed ſolely by the approaching Terrors. For though St. *Paul* promiſes Salvation to them *by the Birth of the Son of God*, yet he adds, they ſhall receive it, *if they continue in Faith, and Charity, and Holineſs with Sobriety*.—It is but a ſolemn Mockery of God to fly to him, when we find all other Truſts weak and unable to ſupport us: would we ſhew forth

* See *Suidas* his Account of the *Amphidromia* of the *Greeks*, *Meurſius*'s Diſſertation *de Puerperio*, and *Potter*'s Antiq. B. 4. c. 14. ad fin. *Callimachus* ſpeaking of the Birth of *Jupiter*, mentions this Cuſtom of the Mother's purifying herſelf by Water and Oil, *Rhea* was in Diſtreſs for ſome Stream—

——— ὁ κε τοκοιὸ
Λυματα χυτλωσαιτο, πιοι δ' ἰνι χρωτα λοισσαι.

Heſychius explains the Word χυτλωσαιτο by μετα ἐλαιῳ λουσασθαι, and το αλειψαι μετα τυ λουσασθαι—*to waſh with Ointment*, or *to anoint after waſhing*—It will be difficult to give any rational Account of ſuch a Cuſtom without recourſe to the Scriptures.

our Sincerity in his Service, we muſt continue in *Faith* and *Love*;—we muſt not only, for the preſent, comply with the Forms and Precepts of Religion, but with a right and renewed Heart, firm in Faith and rooted in Love, rely ſolely on the Merits of our all-ſufficient Redeemer, and proclaim our Faith in him by a diligent Obſervance of all his Commandments: Every pregnant Woman therefore ſhould on the near View of Death, (which in theſe Circumſtances muſt ever preſent itſelf) ſeriouſly and ſoberly fix in her Mind the fulleſt Purpoſe, by the aſſiſting Grace of God, to continue conſtant in all holy Reſolutions, and diligent in the Performance of every Duty: For, whatever Truſt we may feign to ourſelves, with whatever Hopes of Security and Salvation we may lull our Conſciences, no Faith or Truſt will in the leaſt avail us, unleſs *Holineſs* and *Sobriety*, a Life of Religion and Virtue, bear witneſs to our Faith, and demonſtrate the Sincerity of our Heart.

When a Woman truly ſenſible,—as in this Condition who can be otherwiſe?—of her fallen and wretched Eſtate by Nature, applies with Seriouſneſs and Sincerity to Chriſt, as the only Reſtorer and Redeemer, when relying upon him and his infinite Love, ſhe ſees and knows the Wonders of her Salvation, when actuated by that Love, ſhe already diſcharges her Duty with Carefulneſs and Devotion, when ſhe has fixed all holy Reſolutions and pious Purpoſes fully in her Mind; then the Reflection on the approaching Danger will have no Terror in it, ſeeing her Truſt is

ſo ſurely founded on him who hath overcome Death and the Grave: and whoſe ſhe knows herſelf to be, alike in Life or Death †: nay, her very Pangs, acute as they are, will then become leſs diſtracting, while ſhe elevates her Soul to her ſuffering Redeemer, and remembers, that *never Sorrow was like unto his Sorrow, wherewith the Lord afflicted him*, for *her* and for the Sake of every Sinner, *in the Day of his fierce Anger* *.

One Duty more is highly incumbent on every travailing Woman, which is, to recommend and reſign the Burden of her Womb to God, to dedicate it, ſoon as born, unto him, and to provide by all the Means in her Power, that it may gain the Knowledge of that Salvation and Health, which alone can deliver it from the State of Sin wherein it is born, and from the Guilt wherein it hath been conceived. Our Church hath provided, that none ſhall omit the joyful and pleaſing Office of Thankſgiving upon this Occaſion, ordering all to approach with their Offering unto the Altar of the Lord, and ‖ at his Holy Sacrament to pay their Vows in the Sight of all his People.

Such are the Uſes which Women in Travail are bound to make of the Doctrine in the Text. Nor does it concern them only, it reaches to each one of us, and calls no leſs for our Obſervation and Regard. For as we are all born of Woman, and ſo born in Sin, as we are all Heirs of the ſame Corruption, all Partakers of the ſame ſpiritual Death, there is the

† See Rom. xiv. 8. * Lamentations i. 12.

‖ See the Rubric at the End of the Service for the *Churching of Women*.

ſame

ſame Neceſſity for a new Life unto us all, which can only be had from him *who was delivered for our Offences, and was raiſed again for our Juſtification* *.

But, in this reſpect, the Sorrows and Diſtreſſes of the weaker Sex, demand another particular Duty at our Hands, which, beſide the reſt, we are bound by every ſacred and moral Obligation to perform unto them; The Sorrows in Child-birth are not from themſelves only: neither therefore ſhould they bear them alone: but we, if Love or Tenderneſs hath any Power over our Hearts, ſhall rejoice to ſhare as much of their Burden as poſſible, and as much as poſſible to ſooth and alleviate the bitter Sufferings of that Hour. Mov'd I doubt not by ſuch humane Conſiderations, your Hearts forcibly touch'd with the Senſe of their Afflictions; you, my worthy and beloved Brethren, planned this Scheme, which we are now aſſembled to promote, and laid the Foundation of this excellent Charity, which we truſt, thro' God, will meet with no leſs general Encouragement, than Commendation. Here can be no Deluſion, here can be no Deceit: real Sufferers, as the loud Voice of their Anguiſh proclaims them, call for and obtain Relief: The hardeſt Heart muſt melt, the moſt obdurate Breaſt be thaw'd into Compaſſion on the Sight of a miſerable Woman, now falling into the Pangs of Labour, while Poverty, Diſtreſs and Woe aggravate her Sorrows, and in the bitter Moment, refuſe her one Drop of Comfort to alleviate her Diſtreſſes.—Picture to yourſelves a poor

* Rom. iv. 25.

afflicted

afflicted Creature now drawing near the Time of her Delivery, when Pangs and Sorrows take faſt hold of her, and her Heart ſinketh through the Extremity of her Sufferings—unable to procure proper Relief, unknown, unaided, and unaſſiſted—one little miſerable Room perhaps is the only Dwelling of her Huſband, herſelf, and her other helpleſs Babes;——Poverty ſtretches her iron Hand over them, and now when Comforts are even neceſſary to Life, the miſerable Sufferer muſt endure, preſſed with hard Pain, wearied with intolerable Pangs, thirſty thro' extreme Sorrow, parched up with Anguiſh, and fainting thro' the Horror of her Miſeries. Who, amongſt us, would not with Joy at ſuch an Hour contribute all they could to the Relief of ſuch an Object? More particularly thoſe of the ſame ſuffering Sex would on every account rejoice to aſſiſt, as they cannot but ſympathize with ſuch a Fellow-Creature! their tender and compaſſionate Hearts, as not ignorant of her Sorrow, muſt thence be moved to a true Commiſeration, and be glad indeed to free her from all the accidental Circumſtances of Diſtreſs! But alas! in this large and populous City, where ſuch Objects abound, and where they lie ſo concealed in Sorrow from the Eye of Pity, how ſhall the ſympathizing Heart be able to extend the aſſiſting Hand? The Difficulty of this cannot but ſtrike us all; and however willing the Charitable and Benevolent may be to aſſiſt and relieve, yet the Impoſſibility of finding out the real Objects, precludes all Power of ſo doing.

This at the very firſt View ſhews the Uſe and Excellence of this Charity, which unfolds its hoſpitable Doors at the Call of ſuch Sufferers; and where Numbers already have experienced the Bleſſings of its compaſſionate Care. Would you then, in the beſt and moſt certain Manner aſſiſt your Fellow-Creatures in the Time of their extreme Sorrow, how can it be done, ſo well, as by promoting this laudable Undertaking, where every thing neceſſary to their Relief is found; where not only the preſent Affliction is removed, but future Dangers happily prevented. For it is not the leaſt Excellence in this Hoſpital, that the Women are retained the whole Month in it: ſince, as melancholy Experience too fully proves, a Want of due Care, and Nouriſhment at that Time, or a too early Application to Buſineſs, to which the Poverty and Diſtreſſes of ſome compel them, have treaſured up to many miſerable Women, Days of conſtant Lamentation and Woe, a Life of perpetual Diſeaſe and Sorrow. And not only the Mothers but the Infants too, poor helpleſs Innocents, thus perhaps are reſcued from innumerable Pains, and many of them no doubt preſerved from the Grave, by the proper and timely Care here uſed towards them. Nor is there herein any Door opened for Leudneſs and Intemperance: None but married Women, and thoſe of proper Character, are introduced, that Virtue may at leaſt thus find a Reward, and, as far as Man is able, be countenanced and encouraged upon Earth. But why ſhould I enlarge on the Excellences and Uſe of this

Foun-

Foundation, which all ſo univerſally approve, and which therefore doubtleſs all here preſent are ſo ready to promote. For thoſe of the ſame Sex, little need have we to raiſe their Compaſſion: You well know the Sorrows of that bitter and gloomy Hour; and, as not unacquainted with its Evil, will, I am ſure, be glad to aſſiſt thoſe who endure it: Can you hear the Voice of a Woman in Travail, *can you hear the Anguiſh as of her that bringeth forth her firſt Child*, and not be affected with Pity towards her? Far different, far more ſoft and compaſſionate are your tender Hearts. Think then, that even now you hear the Cry and the Anguiſh of many ſuch Women, thus loudly calling for your Relief; think of yourſelves in the ſame Circumſtances, and as you expect Relief and Aſſiſtance from the God of your Salvation, ſo give it, ſo beſtow it unto theſe your Fellow-Creatures; their conſtant and united Prayers ſhall ever bleſs you: Children yet unborn ſhall pour out their Thanks unto you: but above all, in the Day of Death and the laſt ſad Hour, the Recollection, that for your dear and dying Maſter's Sake, you have with-held nothing that might aſſiſt his Servants and Children, will be a Source of Joy and Peace to you, greater than I am able to expreſs, far greater than you are able to conceive.

For you, my Brethren, in a Work like this, you cannot be backward; and your Zeal and Readineſs thus far hath amply ſhewn the compaſſionate Diſpoſitions of your Hearts! Go on, and with all your Power promote ſo good and uſeful a Deſign: Let it not be ſaid, that for every Comfort in Life, for every endearing Pleaſure, for every ſu-

perior

perior Bleſſing, we return not due Benevolence to that lovely and amiable Sex: let it not be ſaid we are backward and dull to their Happineſs, to whom our tender and infant Years owe ſo much, to whom our riper Age is ſo greatly indebted; from whom proceeds every ſocial Comfort, from whom Life receives its greateſt Tranquillity and Peace! No; if there be any Compaſſion to their Sufferings, if any Tenderneſs for all their Affection, if any Regard for all the Bleſſings derived to us from them, let us give with Chearfulneſs and Gladneſs of Heart; and at the ſame time rejoice in every Opportunity to ſhew our Love unto God, by a proper Love to all his Creatures; that ſo we may ſhare in his univerſal Redemption, and going on from one good Work to another, (ſtill diſſatisfied, while we are unemployed in his Service) rejoice for ourſelves in theſe Fruits of our Faith; relying mean time ſolely on the infinite Merits of his dear and dying Son, to accept and pardon *ſo unprofitable Servants!* Luke xvii. 10. *To whom, with the Father and the Holy Ghoſt, ever One God, be aſcribed all Honour, Might, Majeſty and Dominion, now and for ever.* Amen.

F I N I S.

AN

ACCOUNT

OF THE

CITY OF LONDON LYING-IN HOSPITAL

FOR

MARRIED WOMEN,

At SHAFTESBURY-HOUSE in ALDERSGATE-STRET,

Instituted MARCH 30, 1750.

REASONS for the INSTITUTION.

THE good Effects of the many noble Institutions for training up Orphans, and other indigent Children, in the Knowledge and Practice of their Duty to God, and their Country, for relieving the Induſtrious Poor, under the accidental Calamities of Sickneſs, Lameneſs, or Lunacy, and for reſtraining, and if poſſible reclaiming the Diſſolute and Debauched, together with the truly Chriſtian Spirit of Benevolence which at this Time ſo generally prevails amongſt us, to the great Honour of this Age and Nation; were Inducements to ſeveral worthy Aldermen and Citizens of London, to eſtabliſh a proper Proviſion for the Wives of poor Tradeſmen or others

labouring under the Terrors, Pains and Hazards of Child-birth, as the only kind of Charity that appeared wanting in this Populous and Opulent City.

It cannot but greatly move our Compaſſion as Men, and deſerve our Attention as Members of the Community, to reflect how many unhappy Women, together with their tender Infants, have for want of the timely Aſſiſtance of a Man-midwife, in difficult and uncommon Caſes, and even after a ſafe Delivery, for want of proper Diet, Medicines and Attendance, either periſhed, or been deprived of the Uſe of their Limbs, or otherwiſe impaired in their Conſtitutions, ſo as to become uſeleſs to their Families and burthenſome to the Public; and how many of them are daily obliged to apply for Relief to other Hoſpitals for a Variety of Maladies ariſing from the Want of due Care and Aſſiſtance, in that perilous Time of their Lying-in, is but too well known! And therefore it is hoped that an Inſtitution of this Nature, calculated to ſupport and provide for Married Women of good Character, in the laſt Stage of their Pregnancy, Time of Labour, and Month of Lying-in, with all ſuitable Helps and Neceſſaries, proper Diet, Advice and Medicines, will be thought a moſt neceſſary Charity, and accordingly meet with ſuitable Encouragement from every humane Perſon, eſpecially from the Ladies, who cannot but feel, and it is hoped will gladly contribute to relieve, ſuch imminent Diſtreſſes ſo peculiar to their own Sex.

CON-

CONDITIONS.

I. SUCH Perſons as ſubſcribe Twenty Guineas are Governors for Life, and may recommend one Pregnant Woman to be upon the Books at a Time.

II. THOSE who ſubſcribe Five Guineas, or Three Guineas *per Annum*, are Governors ſo long as they continue their Subſcriptions, and have the Privilege to recommend, as in the Firſt Article.

III. ALL leſſer Benefactions are thankfully received.

IV. ANNUAL Governors may make up their Subſcriptions Twenty Guineas, within one Year from their laſt Payment, and thereupon become Governors for Life.

V. ALL Noblemen and Ladies are at Liberty at all Elections of Officers, to Vote by Proxy ſignified in Writing.

N. B. That the Public may be ſatisfied the Women are well and properly taken Care of, Ladies, though not Subſcribers, may viſit the Wards of the Hoſpital at any Time; and the giving themſelves that Trouble will be eſteemed a Favour by the Governors.

RULES

RULES of the HOSPITAL.

A GENERAL COURT of the Governors is held four Times a Year, to receive the Report of the Quarterly Committees, elect a new Commitee, and tranſact ſuch other Buſineſs as may then be laid before them.

HOUSE COMMITTEE.

A Houſe Committee is appointed at every General Quarterly Court, conſiſting of Thirteen Governors, three of whom are a *Quorum*. This Committee meets every *Tueſday* Morning at Eleven o'Clock in the Forenoon, at the ſaid Hoſpital, to receive and diſcharge Women, inſpect the Diet and Proviſions, order any Furniture and Conveniences that may from Time to Time be wanted, and to examine into and regulate the Conduct of all the Servants and Patients of the Houſe. Theſe Committees are to make their Reports to the General Quarterly Courts.

SERVANTS.

A Matron, who is a ſkilful Midwife, conſtantly reſides in the Hoſpital, and acts as ſuch in all natural and eaſy Labours.

A ſufficient Number of Nurſes and Servants to take Care of the Lying-in Women, and do the common Buſineſs of the Houſe.

Alſo a Beadle, who conſtantly reſides at the Hoſpital, to be ready to go on all Meſſages, on ſudden Emergencies, and ſummon the Governors, *&c.*

Note, The Servants of the Houſe are forbid to take any Fee or Reward from the Lying-in Women, on any Pretence whatſoever, on Pain of being diſcharged.

QUALIFICATION for ADMISSION.

Married Women, admitted into this Hoſpital, muſt previouſly produce a Certificate of their Marriage from a Lawful Miniſter, or in Caſe they cannot, then an Affidavit of their being married, and the Time when and Place where, and alſo of the Settlement of their Huſbands, and by what means ſuch Settlement was obtained. And no Woman is to be taken into the Houſe, who hath any contagious Diſtemper.

Such Gentlemen and Ladies as chuſe to favour this laudable Charity, are deſired to ſend their Subſcriptions, with their Names and Places of Abode, to the Treaſurer, *Iſaac Henckell*, Eſq; at his Houſe in *Fenchurch-ſtreet*, to Meſſrs. *Vere*, *Glyn*, and *Halifax*,

lifax, Bankers in *Lombard-Street*, or to the *Weekly Committee*, on *Tueſday* in the Forenoon, at the ſaid Hoſpital, where proper Receipts will be given.

Such as are inclined to become Benefactors by their laſt Will, have the following Form of a Legacy recommended to them:

Item, *I Give and Bequeath unto* A. B. *and* C. D. *the Sum of upon Truſt, and to the Intent that they or one of them do pay the ſame to the Treaſurer (for the Time being) of a Society, who now call themſelves,* The Governors of the CITY OF LONDON LYING-IN HOSPITAL FOR MARRIED WOMEN; *which ſaid Sum I deſire may be applied towards carrying on the charitable Deſign of the ſaid Society.*

N. B. Giving Land or Money, or Stocks, with Directions to be laid out in Land, will be void by the Mortmain Act.

SLINGSBY

SLINGSBY BETHELL, *Esq;*
ALDERMAN, and one of the Repreſentatives of this City in Parliament, PRESIDENT.

Mr. Deputy JAMES HODGES,
Mr. Deputy GEORGE NELSON,
Mr. Deputy RICHARD MOLINEUX,
Mr. Deputy NATHANAEL NASH,
} Vice-Preſidents.

ISAAC HENCKELL, *Eſq;* Treaſurer.

Dr. BENJAMIN MARTEN, *(Theobald's-Row,* Phyſician in Ordinary.)

Dr. SAMUEL WATHEN, *(Pater-noſter-Row.)* Man-midwife in Ordinary.

Mr. RICHARD BALL, *(Princes-ſtreet)* Surgeon in Ordinary.

The above Gentlemen of the FACULTY attend daily at the HOSPITAL.

Dr. MOSES GRIFFITH, *(Mincing-Lane)* Phyſician and Man-midwife Extraordinary.

Mr. HENRY GRUNDY, *(Wood-ſtreet)* Surgeon Extraordinary.

Mr. WILLIAM BALL, *(Lothbury)* Apothecary, ſupplies the Patients with ſuch Medicines as are found neceſſary in their reſpective Caſes.

And that the Lying-in Women may not want neceſſary Comfort under their Affliction,

The Rev. Mr. SPARK CANHAM, A.M. has undertaken the kind and charitable Office of attending this Hoſpital as Chaplain, baptizes the Children born there, and reads Prayers publickly three Times a Week.

Note, *The Patients are attended by the above Gentlemen without Fee or Reward.*

JOHN NIX, Secretary.

An ACCOUNT of Money received from the Inſtitution of the HOSPITAL to *Midſummer*, 1754.

	l.	*s.*	*d.*
To Governors for Life —	1738	13	0
To Annual Governors —	474	12	0
To Legacies and Benefactors	920	13	1
To Church, Chapel, and Hall	686	5	10¾
To Intereſt on Capital Stock	33	5	0
	3853	8	11¼

An

An ACCOUNT of Money paid from the Inſtitution of the HOSPITAL, to *Lady-Day*, 1754.

Rent, Taxes, Repairs, Furniture, and Linen — —	688	13	8
Houſekeeping, Servants Wages and Gratuities — — —	482	16	4¾
Bread, Meat, Butter, Cheeſe, Beer, and Grocery — —	877	18	6¾
Soap, Candles, and Coals —	181	17	0
Medicines — — —	305	7	6
Printing, Advertiſements, Stationary, and Burials — —	228	15	8
	2765	8	9½
900 *l.* old South-Sea Stock coſt	964	7	6
	3729	16	3½
Ballance in the Treaſurer's Hands	123	12	7¾
	3853	8	11¼

An Account of the Women delivered from the Inſtitution of the Hoſpital, to *Lady-Day*, 1754.

Women delivered, eight of whom had Twins			818
Children born — —			826
Males —	387	— — —	826
Females —	439		
Out-Patients cured	280	— —	301
Relieved —	21		
	301	Total Patients	1127

☞ At a General Court held the 6th of *September* 1751, the ſupplying Out-Patients with Medicines at the Expence of the Hoſpital was intirely ſet aſide, in order the more effectually to anſwer the Deſign of a Lying-in Hospital.

A

LIST of the NAMES

OF THE

PRESIDENT, VICE-PRESIDENTS,

TREASURER, and GOVERNORS

OF THE

CITY OF LONDON LYING-IN HOSPITAL for MARRIED WOMEN,

At SHAFTESBURY-HOUSE in ALDERSGATE-STREET, the First of *Auguſt* 1753.

*** SLINGSBY BETHELL, *Eſq*;
ALDERMAN, and one of the Repreſentatives of this City in Parliament, PRESIDENT.

*** Mr. Deputy JAMES HODGES,
*** Mr. Deputy GEORGE NELSON,
*** Mr. Deputy RICHARD MOLINEUX,
*** Mr. Deputy NATHANAEL NASH,
} Vice-Preſidents.

*** ISAAC HENCKELL, *Eſq*; Treaſurer.

Thoſe marked thus (*) *are Annual Governors of Three Guineas, and thoſe thus* (**) *are of Five Guineas, and thoſe marked thus* (***) *are Perpetual Governors, and thoſe without any Mark are* BENEFACTORS *to this* HOSPITAL, *but have no Right to recommend Patients, nor Vote at* GENERAL COURTS.

A

*** MRS. Martha Ardeſoif
* Mr. Joſeph Axtell
* Mr. James Ayſcough

B

*** Mr. William Ball
*** Mr. James Ball
*** Mr. Richard Ball
*** Mr. William Barton
*** Mr. Thomas Barnard
*** Mr. Joſeph Blandford
*** Mr. William Brady
*** Mr.

*** Mr. John Brown
*** Mr. John Beard
** Rev. Mr. George Berkely
* Rev. Mr. John Ball, M. A.
* Mr. Richard Blackbourne
* Mrs. Anne Briſtow.

C

*** Francis Craieſteyn, Eſq;
*** Rev. Mr. Spark Canham, M. A.
*** Mr. Thomas Chaddocke
*** Mr. Thomas Crozier
*** Mr. John Clarke
*** Mr. George Conſtable
*** Mr. John Clements
*** Mr. Joſiah Colvil
** George Cook, Eſq;
** Samuel Clarke, Eſq;
* Thomas Carew, Eſq;
* Mrs. Eleanor Combrune
* Mr. John Carr

D

*** Rev. Mr. John Doughty M. A.
*** Mr. William Delafield
*** Mr. Arthur Davis
* General Dalziel
* Mr. William Dicky

F

*** Samuel Fludyer, Eſq; Alderman
* Mr. Robert Freeland
* Mr. Thomas Farrar

G

*** Counteſs of Gower
*** Sir Richard Glynn, Knt. and Alderman
*** Thomas Gordon, Eſq;
*** Miſs Elizabeth Gordon
*** Mr. James Guinand
*** Mr. James Garmſon
*** Mrs. Mary Girardot
** Dr. Moſes Griffith
** Mr. Joſeph Gibbon
* Mr. Edmund Gilbert
* Mrs. Frances Eliz. Grand

H

*** Sir Joſeph Hankey, Knt. and Alderman
*** Sir Thomas Harriſon, Knt. Chamberlain
*** Matthew Howard Eſq;
*** William Hunt, Eſq;
*** Mrs. Mary Hughes
*** Mrs. Bridget Houghton
*** Mr. George Hooker

*** Mr.

*** Mr. John Hills
*** Mr. John Hoffman
*** Mr. William Hoſe
*** Mr Henry Hall
*** Mr. Edward Hanſon
*** Mr. John Hanbury
** Mr. William Hawys
** Mrs. Mary Humphrys
* Captain Joſeph Hunt
* Mr. Thomas Heacock

I

*** Stephen Theodore Janſſen, Eſq; Alderman
*** Mr. Jacob Ilive

K

*** Mr. William Kemp

L

*** Sir Robert Ladbroke, Knt. and Alderman
*** Matthew Lamb, Eſq;
*** Mr. James Lawſon
* Mr. Joſeph Lee

M

*** Moſes Mendez, Eſq;
*** Dr. Benjamin Marten
*** Dr. Starkey Myddelton
*** Mr. Henry Myddelton
*** Mr. Richard Maddock
* Mr. John Mazarine
* Dr. Francis Minſhull
* Captain Francis Minſhull
* Mr. F. B. Maſſingberd

O

* Beverley Ogborn, Eſq;
* Mrs. Elizabeth Owen

P

*** John Paterſon, Eſq;
*** Thomas Page, Eſq;
*** Deputy Robert Pycroft
*** Miſs Mary Page
*** Mr. John Peart
*** Mr. Edward Parker
** Mr. Gillery Piggott
* Mrs. Sarah Parſons

R

*** Samuel Ruſh, Eſq;
*** Stephen Remnant, Eſq;
*** John Remnant, Eſq;
** Mr. Joſeph Rowe
** Mr. Abel Rigail
* William Rayner, Eſq;
* Mrs. Rudge

* Mr. Philip Rigail

S

*** Earl of Shelburne
*** Mrs. Anne Singleton
*** Mrs. Mary Savage
*** Mrs. Sarah Stanley
*** Mrs. Rachel Spellerberg
*** Mr. William Singleton
*** Mr. John Steward
*** Mr. John Saffory
*** Mr. Charles Green Say
** Mr. John Shipſton
** Mr. Richard Stratton
* Mrs. Mary Sweeting
* Mr. John Salt
* Mr. Jenner Swaine
* Mr. Thomas Smith
* Mr. Nathaniel Sheffield

T

*** John Thornton, Eſq;
*** Mrs. Rachael Tatterſal
*** Mr. Dangerfield Taylor
*** Mr. Thomas Thompſon
*** Mr. Samuel Thorpe
* Mr. Daniel Torin

U

*** Deputy John Underwood
*** Mr. David de la Vau

W

*** Mrs. Mary Webb
*** Mrs. Anne Whitaker
*** Miſs Elizabeth Whitaker
*** Miſs Cecilia Watſon
*** Mr. Richard Wilſon
*** Dr. Samuel Wathen
*** Mr. John Walker
*** Mr. Henry Wright
*** Captain John Wilkins
*** Mr. Abel Wiſe
*** Mr. Samuel Whitebread
** Capt. Edw. Woolſtencraft
* Mrs. Elizabeth Wathen
* Mrs. Wilberforce
* Mr. John Wathen
* Mr. Charles Worral

Y

* Mr. Lake Young

The Number of Beds in this HOSPITAL at preſent is Thirty-Three.

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FINIS.